



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Brief Account of Robert Mott and
J. B. Mott . 1815

C
8345
830.10

WIDENER LIBRARY



HX JH6B H

C 8345.839.10

HARVARD COLLEGE
LIBRARY



THE GIFT OF
HAVERFORD COLLEGE LIBRARY
HAVERFORD, PENNSYLVANIA





xi

A

BRIEF ACCOUNT

OF

The Life, Last Sickness, and Death,

OF

ROBERT MOTT,

ALSO OF

HIS DAUGHTER, J. B. MOTT.

NEW-YORK PRINTED.

York:

RE-PRINTED FOR W. ALEXANDER, AND SOLD BY HIM,
SOLD ALSO BY M. M. AND E. WEBB, BRISTOL;
DARTON, HARVEY, AND CO. W. PHILLIPS, AND W. DARTON, JUN.
LONDON.

1815.

.C 8345.839.10

✓

HARVARD COLLEGE LIBRARY
GIFT OF
HAVERFORD COLLEGE LIBRARY

JUL 9 1935

W. HARGREAVE
W. HARGREAVE and Co.,
Printers, York.

M

INTRODUCTION.

THE short biographical sketches here presented to the reader, were drawn up by an amiable widow and afflicted mother. The former she says is designed, not only as a memorial of her beloved husband, but to exhibit the triumph of grace over nature; to exalt this grace in the view of those he has left behind, and to prove that "the effect of righteousness is quietness and assurance for ever."

The account of her precious child, who died before she was nine years old, L. P. Mott says, was "printed, in order to prevent incorrect copies from getting into circulation, by frequent transcription."

The same reason will no doubt render the reprinting of it on this side the Atlantic, acceptable to her; while it may afford profitable instruction to the juvenile

reader, as well as to some, more advanced in years, and who may even have longer trod the path of righteousness.

A few slight alterations, verbal or in the punctuation, have been made, but none which alter the sense.

York, 12 Mo. 1814.

A
BRIEF ACCOUNT
OF THE
Life, Last Sickness, and Death,
OF
ROBERT MOTT,
SON OF
JAMES AND MARY MOTT,
OF
MAMARONECK, IN THE STATE OF NEW-YORK.

“ Whom the Lord loveth, he chasteneth, and scourgeth every
son whom he receiveth.”

NEW-YORK, PRINTED :
YORK, RE-PRINTED
FOR WM. ALEXANDER, AND SOLD BY HIM, &c.

A BRIEF ACCOUNT, &c.

THE widowed partner of the subject of this little memoir, thus begins her account.

His person was tall and graceful, his countenance expressive, his manners chaste and manly. He was naturally of a generous and independent spirit, of a cheerful disposition, and quick apprehension ; possessing a vigorous, active, and sympathetic mind. These properties qualified him for early usefulness in civil society ; and, as he was enlivened by an uncommon turn of delicate pleasantry, rendered him peculiarly interesting and agreeable in social and domestic circles.

In very early life did the Lord visit him with clear manifestations of his love ; and strong and humbling were the convictions on his mind, for transgressing the divine law, made known to his understanding by the clear, though secret,

intimations of the Spirit of Truth. Many were his strugglings, when quite a lad, between yielding to known duty, and gratifying wrong inclinations, at the risk of forfeiting that peace he at times greatly desired to possess. Things gross or immoral he always appeared to revolt from, though his open and volatile disposition led him, sometimes, into conduct that the Spirit of Truth, in his own mind, would not justify nor admit; and in this wavering state he remained some time, "resolving and re-resolving," yet doing the same thing; until about the fifteenth year of his age. Then the severe reproofs of instruction, to which he was very susceptible, together with seasonable admonition by a friend, in a religious opportunity in the family, pointedly and forcibly addressed to him, proved so powerful that he no longer resisted; but submitted to take up the cross, by yielding obedience to what he believed was required to be done, or left undone; which was soon evinced by his steady conduct and exemplary deportment. But so great were his vivacity and propensity to youthful vanity, that he found it hard work to keep sufficiently submissive, and enough on his guard; as appears from what he expressed in a letter to his father, when from

home: "Yielding in obedience is hard indeed to do; and it seems to me it is harder for me than many others; or else I am not so willing. The path of many of the youth of my age, and the foremost too, will not do for me; for it must be, with me, a resigning my whole heart, if I obtain peace of mind, which sometimes I hope, in measure, will be my lot."

He continued steady and improving in religious knowledge, till about the eighteenth year of his age, when he went to New-York, intending to reside there for a short time; but unexpectedly getting into business, he continued there, to his very great loss in a religious sense; being so far captivated by the numerous temptations to which he was exposed, that he gave way, by little and little, to many youthful vanities, and went into such company as he had before clearly seen the inconsistency and pernicious tendency of frequenting; and, consequently, lost the savour and relish for divine things, which he had experienced.

At this sad period of alienation from the favour of God, which continued several years, he also separated himself from his friends, and re-

forfeited his birthright, by marrying out of society. Thus, like a choice vine, whose hedges were all broken down, he was exposed on every side, and was almost laid waste and devoured! Some with whom he associated, endeavoured to instil into his mind the poison of Deism; which, however, he never imbibed; as he declared in his last illness, on a mournful review of this part of his life, "That although he had deviated widely from the religious principles he was educated in, yet had he never, for a moment, doubted the rectitude of them."

Now He who had, in his childhood, brought him out of Egypt, mercifully revisited him with inward rebukes for his backslidings, which, being also accompanied with some very heavy losses and disappointments, awakened him to reflection, and gave him to see the great injury he had sustained, by not keeping on the watch. Anguish and self-condemnation ensued: deep was his contrition, and bitter were his draughts of remorse, in secret and in the night seasons! Thus contrited and reduced, his mind was frequently brought into profound stillness, inwardly waiting for the return of the messenger of his violated covenant. About this time, a friend

who came to the city on a religious visit, and who was a stranger to his situation, in an opportunity in the family, thus addressed him: "Robert, thou art now partaking of bitter cups, in consequence of thy deviations; yea, so bitter that thy very soul loathes them; but if submitted to, and patiently abode under, thou wilt yet experience the light of the moon to be as the light of the sun; and the light of the sun, as the light of seven days." This was verified fully, during his last illness, in the faith expressed by divers friends who visited him, that all would be well, comparable to the light of the moon; and the strong and clear prospect and evidence he had himself near his close, of his future happiness, comparable to the light of the sun; which was, indeed, as the light of seven days.

Several years previously to his being taken ill, he was restored to the unity of his friends; and having been favoured to experience the renovating power of divine love, as a furnace purifying his mind, he became, though much exposed in the particular line of business he was then in, an example of the believers, in conduct and conversation. He was also engaged to rule his own house well, subjecting his children, and

governing them and his dependants with mildness and firmness ; and was, in every station, much beloved. Though he mostly appeared cheerful, yet could he not always conceal the deep exercise of mind into which, at times, he was plunged : which cannot be better expressed than in his own language, in a letter to a near connexion : "Although I have, for many months, believed it right for me to anoint myself, and not appear unto men to fast, yet my garments have been sackcloth ; and ashes have covered my head : my path has been in the wilderness, where hardly a green leaf could be plucked."

In the early part of the summer of 1804, he took a heavy cold, and his health apparently declining, he was induced to take a journey to the northern part of this state, [New-York] in hopes of regaining it. After being out a week or two, he attended the quarterly meeting at Easton, in the eighth month. While sitting therein, he was seized with an unusual sensation at his breast ; and, stepping out, discharged about a pint of blood from his lungs ; and in two or three days nearly as much more, by which his strength was greatly reduced. He soon after returned home ; but notwithstanding various

means used his health gradually declined, and several turns of bleeding afterwards taking place, increased his weakness, and tended to hasten his dissolution. During his confinement to his chamber, the precious remnant of his days, he manifested great resignation to divine disposal, and was preserved in much patience and composure, even under excruciating pain and bodily distress, and made many edifying and interesting remarks and observations ; some of which were penned, and are annexed.

Soon after his return from Easton, feeling symptoms of bleeding, a physician was called, who opened a vein, and observing Robert's countenance to be very solemn, said : " Don't be alarmed Mr. Mott." He looked at the doctor, and replied : " I am not alarmed, but I thought at such an awful time as this, it was right to endeavour to have my mind composed;" he apprehending danger of immediate suffocation if bleeding should take place.

A few days after, a friend remarking to him the danger of his complaint, and the precariousness of his situation, he calmly said : " I know

it to be so ; yet have not a wish it should be otherwise."

In the beginning of the 11th month, he became more apprehensive that the disorder was seated on his lungs, and that without the special intervention of the divine hand, it must gradually wear him away ; yet he was mostly preserved calm, endeavouring to feel true resignation ; though there were hours of bitterness to his soul. One evening, after a day of great weakness of body and solemn reflection of mind, he mentioned to a young man who called to see him, the pain it gave him to look over some of the days of his youth ; admonishing him to select suitable companions ; telling him that by neglecting it, he would imperceptibly be led into hurtful company and practices, as he had been ; but added : " I hope thou hast made a stand, and I wish thee to keep to it. I have been glad to see thee so steady at meetings, and hope thou wilt continue so, both to week day meetings, and to meetings for discipline."

Having omitted to make his Will, he earnestly commented on the impropriety of leaving Wills to be made, when, as he expressed it,

"the poor soul has enough to do to think on things relating to its future existence, without the burden of worldly concerns."

In the latter part of the 11th month, one of his sisters-in-law, sitting by him, remarked, that it was an excellent thing to have a vine and a fig-tree, of our own, to sit under in time of trial; which she believed was his case. He replied: "It is indeed an excellent thing; and I have, at this time, and often in time past, desired for us, that all the family might get down to that which would never deceive;" adding, after a pause:—"Although some may have to pass through the waters, they shall not overflow them, or through the fire, it shall not kindle upon them, if their confidence is where it ought to be."

.. Some nights after, having profuse night sweats, his wife asked him if he would have the door open, and less covering on his bed; to which he answered: "No, my love! none of these things produce it; it is the progress of the disorder; and unless it receive a check, it will, ere long, take me off; and the prospect appears awful indeed. It is only to the mercy of God I can look." He also said: "I am willing to try what

simple things will do, believing it our duty to use the means in our power to remove complaints."

Twelfth month, ninth, first day. He felt rather better when he awoke, but told his wife he did not wish to see any person not of the family, that day; and soon appeared to be under exercise of mind, which continued through most of the day. In the afternoon, on his wife's telling him she thought some suitable company, to have a little innocent, cheerful conversation, would do him good, he said: "A little is good, no doubt; but we ought to be very sparing of it when a person's situation is as critical as mine is: the prospect of the change that is perhaps near at hand, makes me tremble, and ought to make all tremble.—I have no dependance on any thing I have known or experienced, but on the mercy and goodness of that Almighty Power who rules all things."

One evening his wife and father were sitting quietly with him, when his little son, about eight years old, and two young women, his cousins, came in; and as he seemed much oppressed, one of them asked if their coming in did not occasion

it. He said: "No, cousin, I am glad to have you in here as often as you please, and it is convenient;—it is a good lesson for you, to see what you must come to."—He then addressed himself to one of them for some time, expressing his great anxiety for her, in her critical state of health; entreating her to prepare for such a situation while health was yet permitted her; telling her, that in such an hour as he had passed through, the feelings of the body were such, that it was difficult even to say: 'Lord have mercy upon me;'—reminding her of the import of the Psalmist's words, as what she would find verified:—'That an hour in the Lord's presence is better than a thousand elsewhere.'

After this, a solemn silence ensued for a few minutes, when, all at once, the Lord's loving-kindness so broke in upon those present, that even his little son burst into a flood of tears, without a word being spoken;—when Robert, in the midst of tears, said: "These are precious feelings; to feel that we love each other after such a manner, that it so breaks forth from the oldest to the youngest." After sitting some time in this situation, with little more expressed, he was so exhausted as to need getting to bed,

when he tenderly and affectionately kissed his cousins, and would have kissed his son, but the dear child was so renewedly affected, that Robert paused to weep himself, and express his exquisitely tender feelings; and then asked the child if, when he was gone, he would mind his mother in all things. To which he replied, "yes, dear father!"—and soon after the child retired, he said: "Surely this leaves no room to doubt the love of the great Master."

Second month, twenty-first. After relief from great oppression at his breast, he remarked: "How necessary it is when in pain and distress, to endeavour for patience, and quietly to wait the right time for relief."

Twenty-third. This evening he seemed very feeble, and being apprehensive his disorder was making a more rapid progress, he said to his father: "I think thou hadst best write home, and let them know how I am. I want to see as many of them as I can, once more;" (meaning his brothers and sisters;) and after sitting quiet a short space, he added: "The separation of soul and body is an awful subject to contemplate, especially when we take into view, that

nothing impure can have admittance into the kingdom of heaven."

On his brothers and sisters coming out of the country to see him, he was much affected, and said: "I rejoice in seeing you, and in being once more together, if it is only to feel that we love each other. Whether I shall be continued with you or not is uncertain: He that raised Lazarus from the dead, and bade the dry bones live, is as able as ever he was; and can, by his word, restore me to health, if consistant with his will; but I desire in all things to be contented. I cannot find words to express the fervency of desire I have felt, that you, my dear brothers and sisters, may so live as to become lights in your neighbourhood; not being contented with a regular life and steady attendance of meetings only, but labouring to become deep in the spirit of your minds; that so your whole conduct and converse may have an animating tendency on those around you: ardently have I craved your preservation and advancement, even in the night season, when my head has been on my pillow."

One evening, conversing on the business in which himself and his brothers were concerned,

he expressed his desire that religious men might be more sought after, and have the preference in the different employments of the partnership, saying: "I believe it would not be so difficult as is imagined to procure such, if a disposition were maintained to be content with a moderate profit ourselves, that we might thereby be enabled to be more liberal to those we employ, and to convince them by our conduct, that we were not desirous of exacting the utmost farthing. I once thought, as some others do, that there was no religion in transacting business; and if it was done fairly and regularly, all was well;—but I see very differently now."

His sister taking leave of him, he said: "Dear sister, we have always loved each other, and I believe always shall. I have sometimes feared thou art as I have been, too much like the young man who turned away sorrowful, when he found he must sell all, before he could become a disciple. I want thou shouldst surrender the whole heart. It is the whole heart that is called for. Thou hast a great charge:—thou hast precious daughters to educate, to whom virtue will descend, as thou art careful on thy part to example them well."

Third month, seventh. This evening, he said: "What a great privilege it is to be educated in right principles—the principles of truth; it often prevents many doubts in riper age; and an additional privilege, and highly to be prized, is the being frequently favoured with the company of really religious people, which has been my lot; and the thought of it has often humbled me. And, although I have, in many respects, deviated widely from the principles I was educated in, I never for a moment doubted the rectitude of them."

On the ninth, he said: "To those who, at such a time as this, cannot, with any degree of confidence, look forward with hope, How awful must be the prospect! and if we may judge from observation, too few of mankind think enough about it in time of health. How often do we observe, in little circles of our society, that the conversation is generally about the things of this life, and subjects of a very trifling nature!"

13th. He said: "My distress is so great that I know not how to describe it better than by comparing it to my joints all coming apart. I greatly desire that my patience may hold out to the end."

It being remarked to him, that he had been abundantly favoured with patience hitherto, and it was hoped would be, he replied : " I hope I shall, but my pain is so great, that, dare I do it, I could wish for the final close : but I know that the Master's time is the best, not only in this, but all things else." And further, after a little pause, observed, " that nothing appeared in his way ;" which he had frequently expressed before, and then added : " But, oh ! if I had not something more at this time to support my mind, than not having any thing in my way, how awfully trying would my situation be ! and how much more so must be the condition of those who, in bodily distress like mine, cannot look forward to the awful change, and say, that nothing is in their way." He also said : " I desire my coffin may not be made of mahogany, but of pine, or some other common wood."

18th. After a very trying night, not only of bodily distress, but deep poverty of spirit, he said to a brother who sat by him : " It is an awful thing to contemplate the change that will likely soon take place ; I hardly know how to bring my mind to it, notwithstanding I find nothing stands in the way. I am sensible that I

have nothing to trust to, but the mercy and goodness of the Lord; and have no desire to be raised, unless my life may be spent in greater dedication and devotedness than it has hitherto been." It was remarked to him, that it was a great attainment to discover nothing in the way; that it was a consoling reflection to his friends, to believe that his peace was fully made; and that it frequently happened, and probably in his case, that the strippedness of mind, and the bodily affliction meted to him, were much more on the account of others than himself.

A friend from the country coming in to see him, Robert calling him by name, said; "I am glad to see thee; I was thinking of thee this morning; thou art filling one important station in society after another; I greatly desire thou mayest be so entirely given up, as to fill them with propriety. I feel a great flow of love for society, and much desire that friends may not be half Jew and half Ashdod, but real Quakers."

To a young woman that came in: "Thou wilt find it hard work to be on such a bed as this; I wish thou mayest be concerned to prepare for it, and endeavour to know whether thou art dis-

charging thy duty to God ; as it is this, and not merely the being a Presbyterian, Quaker, or Church-woman, that will do. A little after, being in great pain, he said : “ The Master’s time is the best time ; but it is hard to keep sufficiently in the patience,” and added : “ Leave me not, in this time of great distress and trial, O God ! but preserve me in patience to the end.” A friend coming in, he took him by the hand and said : “ Thou seest me a poor, worn-out creature ; I am looking forward to the change with joy.” And after a little pause : “ Oh, what a flow of love I feel ! I could pour out my very soul for the good of mankind : yea, if it would benefit one poor individual.”

On being asked how he was, he replied, “ growing weaker in body, but stronger in that which maketh alive unto God.”

In the afternoon, having said considerable to encourage a friend in the ministry, who, as he apprehended, was too backward and diffident ; after a little time of silence and quiet, he exclaimed : “ What is it I see ! I this moment see, with great clearness, that when I go hence, it will be into everlasting peace and joy, where I

shall be forever happy; yea, I see it as clearly as I see the sun shine on that floor!" pointing his finger to where the sun shone in through the window. And a little after, being in great pain, he said: "I am going where pain and sickness are not known."

In the early part of the night, after the family had retired, addressing himself to one of his brothers, he said: "Oh how I have regretted the not having thy company steadily during this day! I longed for it, because I knew thou couldst participate in the enjoyment: I have seen with full assurance, that my peace is made, with a promise, as clear as the sun, that my change shall be happy." His mind appearing to be swallowed up in the ocean of boundless love, after a little while, he added: "How awful has my situation been! I have frequently trembled at the prospect of resting all my hopes on a state of quiet resignation, together with the faith of others, that all would be well with me; but now, all doubts are removed by the assurance I feel. Oh the brightness of the prospect I have had this day, and the love and joy that I feel! It is, indeed, a foretaste of what is to come. What a mercy!"

During that night, while his wife, father, and one of his brothers were sitting with him, he said; "Sleep seems gone from me:" and on its being proposed to him to take a gentle anodyne; he answered, "Oh no! my soul is enjoying that which is far superior to sleep." A little after, perceiving that his wife, who was on the bed by him, could not sleep, he tenderly inquired: "Canst thou not sleep, my dear?" She answering no, he added: "Why, what is it that banishes sleep from us all? what is it that so covers our minds this night? It is the Heavenly Father's love, superseding every thing else!"

The latter part of the night, observing his wife and brother to be affected, he said: "Don't mourn; rather rejoice: there is no cause for mourning." On being answered, that tears of gratitude would sometimes steal from the eyes, he replied: "I know it."

In the morning of the nineteenth, he was very weak and languid, but revived between ten and eleven o'clock, and to some of his relatives who had not been with him the day before he said: "Don't weep, but rejoice; there is no cause for

mourning; it is no chimera, no shadow, but a glorious certainty, that my change will be happy."

In the afternoon, at his request, a number of his acquaintance were sent for; to each of whom, separately, he was admirably strengthened to relieve his mind by the communication of counsel and advice, with which divers of them were much affected; but no part of what was said to them was taken down. That evening he was much exhausted, and some of those around him apprehended that dissolution was near; on discovering which, he desired all might be as quiet as possible: saying "I should not be alarmed if a change were immediately to take place."

20th. Was extremely weak, and spoke with difficulty. To his sister who was sitting near him, he said: "Thou seest, dear sister, that I am almost worn out; my hands have done very little for the promotion of the cause of truth; and yet, through infinite mercy, I have experienced forgiveness;" or to this import; and then added: "Thou hast work to do; the Master has work for thee; be faithful and resign thyself entirely into his arms, and though we shall not be long together here, we shall, if thou wilt

but follow, meet again in the abodes of bliss. I am going there; my God hath said it, who cannot withdraw his promise." A little after, to a very dear friend from a distance, who came on purpose to see him, he expressed himself thus: "Thou seest thy friend in a very reduced state, and according to the course of nature, very near an awful change; but thou seest him with a composed mind, and in full assurance that the doors of acceptance are opened to receive him, whenever the change shall come. I am glad thou art here."

He lived twelve or fifteen hours after this, but said very little upon any subject, his strength being so exhausted that it was with difficulty he could speak; but his understanding continued perfectly clear, to the close; which appeared to be very easy, and was in great quietude and sweetness, on the 21st of 3d month, 1805; in the 34th year of his age.

Thus, in the experience of this individual, the painful conflicts which he endured, verified the language alluded to by his afflicted relict, in the Introduction to this little Memoir: "The work of righteousness is peace, and the effect of righteousness is quietness and assurance for ever."

PENSIVE RECOLLECTIONS

OF A

DARLING CHILD.

—*—

AS few lives of so short a date, have been marked with as much suffering, or with more improvement, than that of my precious daughter, Jennett B. Mott, I have thought it right to preserve a short sketch of it. And finding among my papers, some of her own expressions, which were taken down at different times, I have inserted a few, to show the state of her mind, and her sentiments on various occasions.

She was born a fine healthy child, and continued so till her third year, when, by an injury received on her back, by a fall from a chair, in which she was playing, she began to complain of weakness and pain, which was increased in a distressing manner by the fever attending the hooping cough, which she took soon after she was hurt.

From this time, her back began to grow out of shape, and her debility to increase so fast, that she was often incapable of taking a step

for some minutes ; but would revive again, and enjoy herself in lively play, being of an active, busy turn. Soon, however, the force of her disease became such, that she was put under a strict diet, and had two blisters applied to her back every day, for six months, and nauseous medicine to take, many times a day for more than a year ; all which she bore with remarkable patience, often saying : “ Dear mother ! I will try to be patient ; ” and many times when I took her medicine to her, she would shut her little eyes, shudder, and take the cup without the least complaint, manifesting great self-command and obedience. Distressing indeed was it to behold the sufferings she went through. Before she was five years old, she was so reduced, by a large white swelling, that it was many months that she could not bear her weight ; and her weakness became such, that she learned to walk the second time just like an infant.

After being permitted to enjoy the comfort of walking again, a short time, she was the next spring brought down to the verge of the grave ; and in this time, as well as the former, she often spoke in a manner far beyond her years, both of her own situation, and of the Lord's

power, which she manifested a sense of, from the early part of her sickness. In all her discourse, there was a peculiar strength of mind observable, and a ripeness of judgment. Her observations on the conduct of people, and on circumstances that had passed, bespoke a degree of reflection but rarely found in a child. She enjoyed the conversation of grown people, more than childish play, and was particularly attentive to such as she thought pious; and she delighted in hearing preaching. In religious opportunities, though often in bodily distress, she would sit or lie very still, and with a solemnity. becoming advanced years: many have said, at such times, that she was a preacher of righteousness: and, also, during the pause usually observed before and after meals, her countenance evinced that her mind reverently acknowledged the bounty of our heavenly Father, which she often spoke of.

One expression I find noted about her sixth year. While sitting at table, after tea, she said: "How many good things we have! we don't deserve half: that bread is good enough for us, so sweet and good: we deserve very little." And one night, after she was put to bed, she said: "Oh

mother, how good the Lord is, to let us have such a good bed;—I am sure we ought to love him for it, when so many poor little children in New-York have not any to lay on!" Her compassion for the poor and afflicted, was worthy of imitation; speaking of them with tenderness, and loving to see them fed, clothed, and assisted; and comparing the comforts she enjoyed, with their privation, as an excitement to gratitude and thankfulness. The tenderness of her spirit was very affecting at times when she expressed such things, as also when particular passages of the Scriptures were read. She frequently asked to hear them, and would remember and apply them to herself and others.

In the morning, after a tedious night of restlessness and oppression, owing to high fever, which attended her for several years, she would be so languid, that a stranger would think she was almost gone; but after having her sores dressed, which were all round her, so that she laid or sat on some of them for the last three years of her life, she would revive, and the latter part of the day converse more like a woman of experience than a child of her age. A neighbour speaking of the distress she had

witnessed in her own family, and among other people, in consequence of the storekeepers letting intemperate men get liquor with the money that their wives and children needed for their support; Jennett attended to the conversation with evident sorrow and concern; and in the evening, when alone with me, she said: "Since we talked of ——, this afternoon, I've been thinking he will see the cup of bitterness before he dies;" and then was so full and tender, that she paused; but afterwards added; "if he could see all the people he sells rum to, I don't believe he would do it any more. I guess he don't think how many it is, because he don't see them all together; but he ought to think, and take time to reflect: is it not strange, mother, he is such a clever man in other things, and yet does so wrong in this?" Upon her being told, that it showed how easy it was for us to do wrong, if we did not reflect; she said, very earnestly; "Ah! but it is very easy for us to do right too; if we would but think."

When she was about seven years old, after a friend had prayed and spoken in the family, she said, when he went out: "I loved to hear him, I could have sat all day; it was so sweet." The

same evening, being oppressed for breath, she said, on being moved: "Now I lay comfortably, only this pain in my breast; and nothing can make that comfortable but patience, and I do try to be patient." And again, the same evening, she said: "I have been very quiet in my mind to day. I have been thinking a great deal about what that friend said this morning;" and on going to bed mentioned the subject again, and said: If I was able, I should love to go to meetings."

She had a taste for the refinements of society; was fond of drawing, painting, &c. and used them "as not abusing them;" frequently saying, she thought good folks would be willing, that such a poor, sore creature should be indulged in them; and that she did not believe the Lord was displeased with it, or she would not want them.

Under great weakness and soreness, she was an example of industry. She learned to knit and use her needle with uncommon neatness; cut paper in imitation of a variety of objects, besides drawing and painting, notwithstanding she was not able to sit up to do them, but per-

formed all of them, lying on her side, on a table or a couch.

She also committed many pieces to memory, and would quote them for reproof or instruction, to the children around her. On such occasions, her manner was so grave and discriminating, that it commanded attention.

A person in the family, speaking with displeasure of the conduct of a young woman who had lost her mother when a child, and had not had many advantages, Jennett reproved her for her want of tenderness, saying: "I don't like to hear any body say so, for I pity her to my heart: she has not had a mother to take care of her, and give her a good education; or I think she would have been a very fine girl."

Although her sufferings were extreme, and in the ordering of inscrutable wisdom, so long protracted, she never questioned the Lord's goodness; never murmured or repined at her state: only once did I ever hear her say she wished she could run about with some little girls that came to see her, and then she checked herself immediately; yet she often spoke of

her deformity and trials in a moving manner. Once I remember, for the words are sealed on my memory, when so sore and weak that it was difficult to move her, she said: "Ah! dearest mother, thou hast had many doctors to me, and they can't cure me, but the Lord can cure me, if he pleases; and if it is not his will, I'm willing to be sick to the day that I die," bursting into tears.

Thus did she learn in the school of affliction, the important lesson so necessary for all to know, the reduction of her will and the subjection of her temper, which were naturally strong; and to endure with the patience and quietude becoming a christian, such things as were most a cross to her.

Within a short time of her decease, a friend sympathizing with her, expressed a belief, that her heavenly Father would soon release her, and take her to himself. She was much affected, and afterwards, when I mentioned it as a consolation to her, she signified, she had not doubted before that she should go to happiness; assuring me, with great firmness and composure, that she was not afraid to die. And one

day relating the particulars of the death of a religious woman who had been long sick, and dreaded the conflict of dissolution, she said, her aunt told her two years before of the circumstance, and that the person prayed fervently she might go easily, and that she did drop away like a sleep. As she related it, her eyes were full, her little bosom swelled, and all her soul seemed to feel the same desire, though she only added: "Mother, don't thou think the Lord heard her prayer?"

Not long after, He who, doubtless, had seen her tears, and had her sighs in remembrance, saw meet to spare her the apprehensions of death, by taking her to himself as in the twinkling of an eye, by the bursting of a blood vessel, which stopped her breath, without groan or struggle, on the 14th of the 2d month, 1812; at the age of eight years and eight months. Her remains were interred at the burying ground of Friends, at Nine Partners.

She was remarkable for heavy afflictions; for her patience, fortitude, and cheerfulness; but above all, for her constant dependance and trust in the Lord's power and goodness; in the depths

of her distresses, confessing his right to dispose of her; and numbering her blessings in a manner truly edifying.

Her life was a demonstration, that the judgments of the Most High are unsearchable, and his ways past finding out; and her death, that mercy rejoiceth over judgment.

May the God of her life, and of the spirits of all flesh, bless the sacrifice of the little suffering lamb, even yet, to the stirring up many by way of remembrance of his power, and to a grateful sense of all his mercies, which are new every morning, from generation to generation. Even so! Amen.

LYDIA P. MOTT.



Printed by W. Hinckley and Co.,
(Herald-Office, York.

PUBLISHED, &c. BY
WILLIAM ALEXANDER, YORK.

<i>" A DESCRIPTION of the RETREAT, near YORK, by S. TUKE :</i> <i>4to, fine paper, extra boards</i>	<i>12 0</i>
<i>An ADDRESS to FRIENDS in SUFFOLK, by S. ALEXANDER, recom-</i> <i>mending a careful adherence to their Testimonies, on occasions</i> <i>of uniting with the Bible Society, and other associations of a be-</i> <i>nevolent kind</i>	<i>0 3</i>
<i>H. Tuke's BIOGRAPHICAL NOTICES OF MEMBERS OF THE SOCIETY</i> <i>OF FRIENDS, Vol. 1st, containing the LIFE of G. FOX, bds.</i>	<i>3 6</i>
<i>On fine paper, in extra boards</i>	<i>4 6</i>
<i>A second Volume is preparing for the press.</i>	
<i>MEMOIR OF CAPTAIN PAUL CUFFEE, a man of Colour; 12mo,</i> <i>stitched, 6d.;—fine</i>	<i>0 8</i>
<i>THE ANNUAL MONITOR, or MEMORANDUM BOOK; No. 3, for</i> <i>1815, on an improved plan, fine post, 18mo.—(To be continued</i> <i>yearly)</i>	<i>1 6</i>
<i>Ditto, with room-POCKET-BOOK.....</i>	<i>2 6</i>
<i>THE PROGRESS and PRESENT STATE of the PRACTICE of VACC-</i> <i>INATION, by T. BATEMAN, M. D. showing its superiority over the</i> <i>SMALL POX, and calculated to remove the prejudices against the</i> <i>general adoption of that mild preservative, from the ravages of</i> <i>the variolus contagion; 3d.; per doz. 2s. 9d.; per 100..</i>	<i>14 0</i>
<i>" THE POWERS OF BRITAIN," a poem, by WM. ALEXANDER,</i> <i>8vo, stitched</i>	<i>1 0</i>
<i>CHRISTIAN DISCIPLINE, PUBLIC RELIGIOUS WORSHIP, and GOS-</i> <i>PEL MINISTRY, briefly considered, by W. ALEXANDER, bds</i>	<i>2 0</i>
<i>AN EPITOME of the HISTORY OF THE WORLD, by JOHN HOY-</i> <i>LAND; 2d edition, much improved, 2 vols. 8vo, fine paper,</i> <i>extra boards.....</i>	<i>1 2 0</i>
<i>Ditto, in 2 vols. 12mo. Af. bd. for the use of Schools</i>	<i>13 0</i>

Also the following Religious Publications, all of which
are calculated for general distribution.

<i>AN ADDRESS TO THE POOR, inviting them to partake of the bene-</i> <i>fits of a religious life, 4d.;—3s. 6d. per doz.—per 100..</i>	<i>1 0</i>
<i>Ditto, blue covers, 2s. 9d. per dozen;—per hundred.....</i>	<i>18 0</i>

<i>Abridgment of HUGH TURFORD'S GROUNDS OF A HOLY LIFE; a new edit. 6d. st.;—8d. bds.; and bound.....</i>	<i>0 10</i>
<i>By the dozen, 5s. stitched;—7s. boards;—bound.....</i>	<i>9 0</i>
<i>BEAVAN-ON-PRAYER; st. 2d.; per doz. 1s. 6d.; per 100..</i>	<i>10 6</i>
<i>IMPORTANCE OF RELIGION; 18mo, per doz. 2s.; per 100..</i>	<i>12 0</i>
<i>Ditto fine, 3d.;—per doz. 2s. 6d.;—per hundred..</i>	<i>15 0</i>
<i>Ditto, royal 12mo, 6d.;—per doz. 5s.;—per hundred</i>	<i>1 10 0</i>
<i>REMARKS ON THE THEATRE AND FIRE AT RICHMOND; in part occasioned by that awful catastrophe; showing that theatrical amusements are incompatible with the profession and duties of Christianity, 8d.; fine paper</i>	
	<i>1 0</i>
<i>Ditto 12mo. for the accommodation of those who wish for a cheap edition to give away, 4d.;—per doz. 3s. 9d.;—per 100.</i>	<i>1 6 0</i>
<i>H. Tuke's PRINCIPLES OF FRIENDS; 12mo. bds, 2s. 6d.;—fine</i>	<i>3 8</i>
<i>H. Tuke's DUTIES OF RELIGION AND MORALITY; pot 8vo. sheep lettd. or 12mo. bds, each 2s. 6d.;—12mo. fine paper ..</i>	<i>3 6</i>
On both these works, in every edition, a good allowance is made on one dozen copies of each.	
<i>H. Tuke's SELECT PASSAGES from the H. Scriptures, 6d.; fine</i>	<i>0 8</i>
<i>—— FAITH of the People called Quakers, in our Lord and Saviour Jesus Christ, stitched, 6d.;—fine.....</i>	<i>0 8</i>
<i>Each of the two last, per dozen, 5s.;—fine paper</i>	<i>6 6</i>
<i>J. Wigham's ADDRESS TO CHILDREN, 2d.;—per doz. 1s. 10d.; per hundred</i>	<i>12 6</i>
<i>Ditto fine, 3d.;—per dozen, 2s. 6d.;—per hundred</i>	<i>16 0</i>
<i>SERIOUS THOUGHTS ON THE FALL AND RESTORATION OF MAN; with some Remarks on the Doctrines of Predestination and Original Sin; by AQUILA, price</i>	<i>1 0</i>

IN THE PRESS,

A new edition of JOB SCOT'S JOURNAL, with additions.

PREPARING FOR THE PRESS,

R. SUTCLIFF'S TRAVELS; a new edition; on fine paper, 6s. in extra boards.

Jane Gurney -
from Wm



